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first lecture the authority of Scripture as determined by practical Christian experience. The second sets forth the importance of historico-critical research for determining the value of the Scriptures. His conclusion is that the Scriptures are a deposit of a development of religious life of most value to those who apprehend them in connection with this development.

PRICE.

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**Jesus Christ during his Ministry.** By EDMOND STAPFER, Professor in the Faculty of Protestant Theology at Paris. Translated by Louise Seymour Houghton. New York: Charles Scribner's Sons, 1897. 12mo, pp. xxiv + 265. Price \$1.25.

This volume is the second in the series on Jesus Christ, his person, his authority, and his work, which Miss Seymour is translating from the French of Professor Stapfer. The first was reviewed in the April issue of this journal. The present volume is an attempt at a broadly interpretative study of the Ministry of Jesus, or rather of Jesus in his Ministry. "It is not my intention," the writer says, "to follow the usual method of lives of Jesus, setting forth the New Testament narratives in a more or less chronological order, and studying them critically and exegetically. I shall take the Bible story as a whole, and shall try to draw from the impression left by reading it a picture of the person of Christ, and especially a history of his thought." At another point he says that he shall particularly seek for that which the gospels have not said about Jesus, taking, however, as points of departure data given by the gospels themselves.

A book intelligently written upon this plan, presupposing all criticism of the sources as well as all detailed interpretation, could not fail to be helpful for the understanding of the life of Jesus. And Professor Stapfer has certainly given us a book that is both suggestive and stimulating. Whether it is more than this is doubtful. In his introduction he divides the ministry of Jesus into three periods distinguished by his attitude toward the parties of Judaism. In the first period he was opposed to the Sadducees, but sided with the Pharisees, was in fact "an itinerant Essene in his manner, a liberal Pharisee in his ideas." In the second period he broke with the Pharisees and came to perceive that he must attain his ends by dying. The third period, not treated of in this volume, is the final struggle and the last week. The writer emphasizes the element of faith in Jesus' life, representing him as having less of insight into the situation, less of plan and method, less of fore-

sight of the outcome of his efforts, more of experiment and feeling his way than most writers on the life of Jesus have recognized. It is certainly well that this element of Jesus' life should not be overlooked. The conception of Jesus' work as the mere carrying out of a programme fixed and foreseen in all its details from the beginning is certainly not the true one. But we are compelled to feel that Professor Stapfer has not done justice to the insight and foresight which the gospels attribute to Jesus, and that something of the experimentation and shifting of his ground which he attributes to Jesus rests upon an arbitrary transposition or misinterpretation of the material by Stapfer himself. The book abounds indeed in statements on various matters which, unsupported by any evidence advanced in connection with them, and certainly not obviously derivable from the gospels, raise serious questions of their correctness in the reader's mind, and leave him somewhat uncertain whether he is receiving bread or a stone.

The discriminating reader who knows where to question or to correct the author's statements will gain stimulus and help from the book. He who seeks a guide to follow implicitly will scarcely find it in Stapfer.

E. D. B.

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**The Arch of Titus and the Spoils of the Temple.** By the late WILLIAM KNIGHT, M.A. With an introduction by the Lord Bishop of Durham. By-Paths of Bible Knowledge, XXII. New York and Chicago: F. H. Revell Co. Pp. 128. Price \$1.

The frontispiece of the May number of the *BIBLICAL WORLD*, representing the Arch of Titus, lends more than ordinary interest to this volume, which is an admirable discussion of everything connected historically, religiously, or archæologically with that splendid monument of Roman history. The writer tells the story of the destruction of Jerusalem, of the triumph of Titus, describes the building and the details of the Arch, discusses the form, history, and significance of the Jewish sacred vessels. The work seems to be carefully done, and a large number of details from a great variety of sources are gathered up in a very convenient form. A brief introduction by Bishop Westcott interprets the larger significance of the whole scene. The author seems to us in some instances to indulge in a too literal interpretation of Scripture and to lay too much stress upon comparatively insignificant events, a thing, however, which is perhaps excusable in one who has made so thorough and special a study of this particular episode.

G. S. G.